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175 Perrot also gives an account of the relentless war waged against them:

839 766 648 This nation was a populous one, very redoubtable and spared no one; they violated all the laws of nature; they were Sodomites, and even had intercourse with beasts. If a stranger came among them, he was cooked in their kettles. The Malhominis (Menominees) were the only tribe who maintained relations with them; they did not dare even to complain of their tyranny.

Lawson goes on to say:

175 648 So aggressive were the Winnebago that although their only arms "were stone hatchets and knives," they declared war on all the other tribes. Envoys sent to them by the Ottawa were eaten, which cruel deed so incensed the surrounding tribes that they formed an alliance and sent frequent war expeditions against the common enemy; and greatly harassed them. As a result of disagreements among themselves and the continued troublesome activities of the allied tribes, civil wars broke out among the Winnebago. For better protection against the tribes they were finally forced "to unite all their forces in one village, where they numbered four or five thousand men," but an epidemic occurred which soon reduced their number to 1,500.

669 162 164 731 "Despite all these misfortunes, they sent a party of 500 warriors against the Outagamis (Fox), who dwelt on the other shore of the lake; but all those men perished, while making that journey, by a tempest that arose."

We suppose that this disaster occurred on Little Lake Butte des Morts, as it has been stated that the Winnebago resided on an island, which we suppose was Doty Island. The Winnebago being now greatly reduced by despair and famine, the other tribes were moved to pity by their condition and ceased to make war, and the Illinois sent 500 men, including "50 of the most prominent persons in their nation," to carry to them a supply of provisions. These the Winnebago received "with the utmost gratitude;" but at the same time meditated sacrificing the Illinois to the shades of their dead. A large cabin was erected to lodge their guests, and arrangements made for a dance in their honor. While the Illinois were dancing their bowstrings were cut, and the Winnebago "flung themselves upon the Illinois, massacred them, not sparing one man, and made a general feast of their flesh."

266 Reproaching themselves for this dastardly deed, and fearing the vengeance of the allied tribes when it should become known to them, the Winnebago "resolved to abandon the place which they were occupying," and "took refuge on an island, which has since been swept away by ice floes." There they considered themselves safe, as the Illinois did not use canoes. The Illinois, finding that their people did not return, investigated the place and found only their bones. In order to allow a proper period for mourning for the dead:

"They deferred hostilities until the second year, when they assembled a large body of men from all Nations who were interested in the undertaking; and they set out in the winter season, in order not to fail therein. Having reached the Island over the ice, they found only the cabins in which there still remained some fire, the Puans (Winnebago) had gone to their Hunt on the day before, and were traveling in a body, that they might not, in an emergency, be surprised by the Illinois."

They followed the hunters in the dead of winter, coming up to them on the sixth day and attacking their camp.

"So vigorous was their attack that they killed, wounded, or made prisoners all the Puans, except a few who escaped, and who reached the Malhominis' village, but severely wounded by arrows."

He [Perrot] again refers to these traditional events as those of "the ancestors" of the tribe as he knew them, and which we judge to refer to ancestors of the Winnebago

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of possibly the year 1669. There is no record to say how many years before, though it was doubtless several years, for 50 years before Le Petherie published his history Allouez had told the same story of the destruction of the Winnebago by the Illinois:

"About 30 years ago all the people of this nation were killed or taken captive by the Iliniouek with the exception of a single man, who escaped, shot through the body with an arrow."

This would place the event in about the year 1640.

He adds that when the captives were permitted to return to their homes this one was made a "Captain of his Nation," as having never been a slave. When commenting on this disastrous defeat of the Winnebago says, "If this strange event took place at all, we must ascribe it to an earlier date than 1639 (1634), when visited by Nicolet, who "found them prosperous, and we can hardly suppose a tribe almost annihilated and then restored to its former numbers in 30 years." . . . Nicolet, it will be remembered, was sent to this then unknown region for the purpose of "making peace" between the Winnebago and the Hurons. As the Winnebago were strong enough to command that attention from Governor Champlain, Dorter Shea is quite correct in supposing the Winnebago to have been "a prosperous tribe" in 1634. The events mentioned in the foregoing accounts are not historical, but traditional, for assuredly they did not take place after the coming of Nicolet, as he was followed by other white men in such short periods as to make it impossible for the occurrence of these stirring events to go unrecorded by others.

Charlevoix visited the tribe in 1720, and though a historian of note in old Canada, records the occurrence as history, though we have shown it to have taken place, if at all, more than a century before he went among them. He possibly got the story from the records of Allouez, made a half century before, though it may have been a riverside or cabin story heard by him at the time of his visit to this frontier of New France. He says:

"The Ochagras, who are commonly called Puans, formerly lived on the shores of the bay . . . but they were attacked by the Illinois, who slew great numbers of them; the rest took refuge on the river of the Outagamis (Fox River), which empties into the end of the bay. They settled upon the shores of a sort of lake (Lake Winnebago)."

Charlevoix . . . adds another disaster not mentioned by the other old writers. In this same narrative he records that "sometime after" the Winnebago had settled on Lake Winnebago:

"They undertook to revenge the defeat which they had suffered from the Illinois. Six hundred of their best men embarked to seek their enemy; but while they were crossing Lake Michigan they were surprised by a furious gale, which caused them all to perish."[1]

The Winnebago still tell of these events and practically in the same words as Perrot obtained them, as can be learned from the following versions obtained in 1910.

a. When the Winnebago first originated, they were holy and clever. They were equal to the spirits. In those days there lived a Winnebago who could fly like a bird, one who could fly as far as four days' journey from the village. There was another Winnebago who could scent anything as far away as four days' journey from the village. Then there was one man who could talk with the trees. They told him many things. Finally there was one who could transform himself into a buffalo. On account of these four men, it was

[1] Op. cit., pp. 69-60.

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Shortly after this he traveled again and came to a band of Indians who were eating peyote. It was his custom to try everything when he went visiting. He did not realize what he was doing when he ate this medicine, but he did it anyhow. After a while he began to think of his manner of life, and he felt that he was doing wrong. All the evil he had done he remembered. Then he prayed to God. Suddenly it occurred to him, "Perhaps I am the only one doing this." Then he looked around and watched the others, and he saw them praying in the same manner. [59 794 276 484]

Not long after that he came home, taking with him some of this medicine. He knew it was holy. At home he offered tobacco to it and kept on eating it. Soon it cured him of a disease he had. He tried to induce some of the others to try it, but they refused. After a while a few tried it, and the peyote movement began to spread. All the old customs that they had been accustomed to observe they abandoned. They gave up the medicine dance and the ceremonies connected with the clans. For that reason, therefore, the conservative people hated them; their own brothers and sisters hated them, for they had abandoned what were considered holy ceremonies. [177 755]

Albert Hensley's Account of the Peyote[1]

(Pls. 8, 4, 5, 6)

I am 37 years old. It was 37 years ago that my mother gave birth to me in an old-fashioned reed lodge. When I was a year old she died and my grandmother took care of me. I had come into the world a healthy child, but bad luck was apparently to pursue me, for when I was 7 years old my grandmother died. Then my father took care of me. At that time he began to be a bad man; he was a drunkard and a horse thief. He would frequently get into trouble and run away, always taking me along with him, however. On one occasion we fled to Wisconsin, and there we stayed two years. We got along pretty well, and there my father married again. By his second wife he had three children. [59

After a while he got into trouble again, and misfortune followed misfortune. People were killing each other, and I was left alone. If at any time of my life I was in trouble it was then. I was never happy. Once I did not have anything to eat for four days. We had fled to the wilderness, and it was raining continually. The country was flooded with high water, and we sat on the top of a tree. It was impossible to sleep, for if we went to sleep we would fall off into the water, which was very deep. The shore was quite far away. As we were prominent people, we soon heard that my [731]

[1] This account is of great importance, because Hensley introduced a large number of Christian elements into the ceremony, the principal one being the Bible.